

**Editorial**

**New Pro-Life Unit**

There is bad news for those who consistently try to stereotype the pro-life movement as some sort of sinister Roman Catholic Church plot to impose its will on the masses.

In Washington, D.C., a group of prominent Protestants, including Mrs. Ruth Bell Graham, wife of evangelist Billy Graham, has formed a Christian Action Council that will stress non-Roman Catholic opposition to abortion.

According to Religious News Service, the two basic goals of the council are to remind non-Catholic Christians that "virtually all Christians from the beginning have been against permissive abortion and for the protection of all human life"; and "to make clear to lawmakers that abortion and related problems are not merely sectarian or 'doctrinal' issues but of fundamental importance to the whole of Western civilization."

The acting council chairman, Dr. Harold O.J. Brown, a visiting professor at Trinity Evangelical Divinity School, said the immediate purpose is to emphasize that defense of the unborn, the aged, the ill and "unwanted" is not limited to Roman Catholics, as the press often implies.

The Courier-Journal has been trying to make this point for some time and hope this new organization will be successful in clarifying it. We have long felt that it is a ploy of anti-life forces to characterize their opponents as "Roman" to appeal to anti-Catholic bigotry.

We hope all Catholics in the pro-life movement will go out of their way to give their support to our Christian and other faith brethren who speak out in this cause.

When you write to your congressman let him know that among the members of this new anti-abortion group are Dr. J.A.O. Preus, president of the Lutheran Church-Missouri Synod; the Rev. Carroll E. Simoc, editor of the Living Church, an unofficial Episcopal magazine; the Rev. William Bentley, president of the National Black Evangelical Association; G. Everett Koop, M.D., a pediatric surgeon; the Rev. Peter C. Moore, an Episcopal clergyman and director of the Fellowship of Christians in Universities and Schools; Dr. Howard Thomas of Gordon College, and the Rev. J. Robertson McQuilkin, president of Columbia Bible College.

Many in the Catholic Church remain quiet on abortion in the interest of keeping the peace. They are concerned about all the other phases of life in a pluralistic society.

Wouldn't it be heartening if those who thought that way were to realize that there is a bond of thought running through most major faiths that abortion on demand is wrong? Wouldn't it be surprising for those who worry about hurting the feelings of others that the pro-life movement may be indeed more of a bond than a divider among bodies of peoples?

Most of us have stood up to be counted on this issue. Now let's all do it; you may be surprised who's standing next to you.

**Glad She's Born**

"There are strong pressures on women to conform and bear children, and many young married women are made to feel there is something wrong with them if they do not wish to become mothers. Every woman has a right to determine the size of her family or, if she wishes, to have no children at all."

Starting from that feminist viewpoint, a young woman in England then proceeds to make some devastating points regarding abortion.

"Abortion certainly is not happy for the child," she understates, "and can have unforeseen adverse effects, physically or mentally, on women. From conception there is another person involved, whose rights are equal to those of his mother, father or anyone else. We do not solve the Third World food crises by genocide. We do not relieve the conditions of workers, colored immigrants or battered babies in this country by prescribing death for these people, so why abortion?"

Notwithstanding propaganda by organizations which attempt to paint the pro-life movement Roman Catholic, this woman is a self-described "left-wing agnostic." She is divorced with two children and was "born illegitimate but have no complaints about being allowed to live."

Persons of all religious persuasions, or even those lacking such beliefs, are publicly denouncing abortion on demand for what it is — genocide.

**Opinion**

**Pro-Lifers 'Get Busy'**

Editor:

It behooves every reader to familiarize himself with Paul Marx's booklet **Death Without Dignity**.

The death peddlers are at it again. The people who sold abortion with fast slogans like "right to privacy," "woman's right to choose" and "every child a wanted child" have now prepared a new semantic arsenal of "right to die," "assisting nature," "death with dignity," "merciful release," etc.

Are these people really interested in seeing that no patient is kept alive by extraordinary means at extraordinary expense? No. Nobel Prize winning biologist Francis Clark advocates compulsory death for all at age 80. (He also advocated legislation declaring that infants not be declared alive until they are two days old and certified as healthy.)

Dr. Joseph Fletcher, professor of medical ethics, proposed in 1971 killing a defective child whose parents refused to listen to reason. This same man is the newly elected president of the Euthanasia Society of America which has changed its name to Society for the Right to Die, Inc., which they knew legislators would find more palatable. Many of these legislators were able to rationalize abortion for the cases of rape that resulted in pregnancy. Obviously they never researched the minute numbers, and gave us abortion on command.

Will these same legislators give us legalized euthanasia? What can we do?

A national Human Life Amendment would help, but let's get busy.

The 1974 task force of Alethea Center on Death and Dying, in Syracuse, outlined a 10-year plan for imposing euthanasia on the United States.

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**Courier Feature Appreciated**

Editor:

How grateful we are at **Ecumenical Trends** for this very beautiful and interesting development of an ecumenical dimension of the Bicentennial and its religious dimensions (**Your Heritage**). We would like to offer our thanks to you for a beautiful job.

[Rev.] Charles Angell, S.A.  
Editor  
Ecumenical Trends

**COURIER-JOURNAL**

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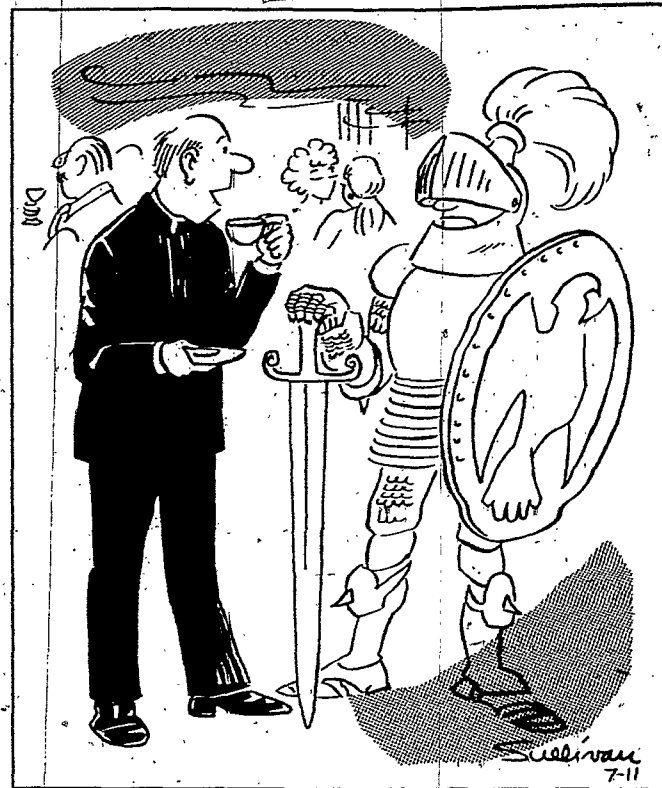
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"IN A WAY, I GUESS WE DO HAVE SIMILAR IDEALS! HOW LONG HAVE YOU BEEN WITH THE READER'S DIGEST?"

**Equal Rights 'Dangerous Fad'**

Editor:

Despite the fact that 98 per cent of the American secular press, nearly all senators, congressmen, governors and governors' wives, as well as President and Mrs. Ford, Hollywood celebrities and aggressive feminists all lobby for the passage of an Equal Rights Amendment, the Phyllis Schlafly Report notes this week that Illinois became the sixteenth state to refuse ratification this year.

Only one state ratified in 1975. ERA will not add one jot of protection or decent recognition to American women. Indeed, in the states which granted hasty ratification, existing laws which extended special recognition and protection to women have been found unconstitutional.

This dangerous fad is not new. The Russian revolution pushed for open sex, easy divorce, state child care centers, and equalization for women. They also pushed for a changed terminology (similar to the stand recently taken by the World Council of Churches). 'Brotherhood' and 'Fellowship' should, according to those who find such terms too masculine, be changed to 'comradeship.'

We have a copy of the laws not standing in the state of New York, which according to the Law Revision Commission in Albany may be affected by passage of a state ERA in November. It is appalling how very many of these are laws favoring women, protecting them in some special way. All facets are covered: insurance, family support, public restrooms, widow/widower relationships, etc.

A copy is attainable for \$7.50. It's an eye opener!!

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**Too Much Time Spent in Talk**

Editor:

I read our Bishop's "Pastoral Perspective" (July 16) with a great deal of amusement. I happen to be an antimetonym person. I feel too much time is spent these days in talking things over. I'm afraid I'm old fashioned, but I long for the good old days when authority was not questioned. Our Pope and Bishops in the matters of religion — teachers and principals in the matters of education.

Maybe we were passive, but we were peaceful.

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**Answers And Questions**

Editor:

What is this Catholic school education all about? How does it differ from secular education? Why are the parochial schools closing at rapid rates?

Let us not put the blame on the bishop but let us put it where it belongs on the secular attitudes of parochial school policy. To answer the above three questions — there is one answer. There is no difference between Catholic school education and secular education and that is the reason why the schools are closing and will continue to close. When we institute a true belief and trust in Jesus Christ instead of Lord Bingo, and incorporate community prayer, then and then only will we have a flourishing, tithing community. Some churches have Bingo twice a week — some on Sundays — and yet all they are accomplishing is nothing for it is like putting a band aid on an infectious disease. They are treating the symptoms and not the source. When we get back to solid doctrine in our parochial schools instead of watered down theology, when we hold adult education and prayer group meetings in our halls, then we won't need Bingo.

I also wonder why we have suddenly lost our "melting pot" identification in the Rochester Catholic diocese, and have now adopted "ethnic group" identification. Why a Black or Puerto Rican ministry? What happened to integration? Why blacks in a black church and Puerto Ricans in a Puerto Rican Mass? Our former bishop's philosophy was to integrate the ethnic groups as quickly as possible into the American culture. Why suddenly is it so important to save the Black and Puerto Rican cultures? What is wrong with the American culture? Blacks have been in America a very long time and are more American-culture oriented than Black-culture oriented. If we divide all Americans into their ethnic backgrounds and preserve their individual cultures, then we lose the American culture — something precious — an integral union of diverse nationalities and races moulded into one. We will have no basis for unity if this trend continues. That is the motto of our country, E Pluribus Unum. Why should there be a ghetto black community? Why not bring back the true meaning of Catholic — universal. These are questions that I raise as a concerned Catholic and I wish someone would answer them.

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